

BOSTON RECORDER.

THURSDAY, JULY 31, 1845.

PAYING FOR THE GOSPEL.

It is not a new thing for men to love money better than they love their souls, or the gospel which is given to save them; and this monstrous feature of depravity has more than once crept into the church, to its great anguish, for the body it had entered, as did the casting out of devils in other days.

Our attention has been called to this subject of late by a communication which we do not publish, but the leading feature of which we will state. The writer refers to the case of a brother who was subjected to discipline for not paying what the committee said was his proportion by taxation, though he did pay something, declaring it to be as much as he was able to pay; and the said writer complains of this very candidly, as an oppressive proceeding, and maintains that every member of a church should be allowed to pay for himself what he ought to pay for the support of the gospel.

Perhaps it ought not to be said that this principle is unusual, but we are certain that the churches are not sound enough to admit of its universal adoption. Plain men and women who have been under bondage to Satan, and who ought to be honest with him in the matter of dollars and cents, in which case there would be no need of constraint. But all are not honest, and hence a rule which ought to be admissible, cannot be adopted. One member, through covetousness, pays a dollar, and another, through the drawing of a tight rein, while all his neighbors know that ten times that sum would not be his proportion. Another is offended with his minister and pays but a fraction of what he did when he was good natured. A third withholds because he has not gathered so good crops or made so good bargains as he wished to, and is determined not to himself, but the Lord's treasury or the minister's pocket shall suffer for it. Such cases are common, and when such members pretend that their stunted payments are full up to their ability and obligation, they know that they are lying to God to keep back part of the price, and others know it too. Such people cannot be trusted with the principle that each is to pay what he pleases, answerable to none. It is a weapon which covetousness or ill temper would wield to the destruction of the church.

Who then shall decide? Most clearly the church; and the member who is so dishonest, and so much, and wicked, as to attempt to get off by paying a tenth or twentieth of his proportion, and so "give the slip" to Christ and his cause, does really compel the church to decide for him, and he cannot complain of it. It is to no purpose to plead that nothing is specified in the covenant (as sometimes there is) as to what each one shall pay; duty in this matter is implied and understood if not expressed. The thing itself is in the covenant, if not the words.

It should be considered that a church, or a majority of a church, may err by being too uncharitable and severe, and the possibility of this should induce great caution in hearing pleas of inability, and in considering how this may be modified by sickness, losses, &c. &c. It is better to err on the side of leniency or injury. But after a church has fairly found out a case of flagrant delinquency, the rule of discipline must be enforced. So the scriptures teach, and so numerous councils and associations have decided. We will not add to this article by quoting authorities.

HOME MISSIONS.

RETURNS IN THE SPIRITUAL CHURCH OF THE WEST.—The August No. of the Home Missionary is unusually rich in its notices of the Lord's doings among the infant churches of the Mississippi valley. As he hath not forgotten to be gracious to those plants of his own right hand's planting, so we trust that the fruits of home missions will not lose the patience of those who thus taught by his providence to persevere in their work of faith and labor of love.

Rev. Mr. Ripley of Bentonport, Iowa, gratefully acknowledges a refreshing from the presence of the Lord, diminishing prejudices against the truth, destroying the shackles of some, and creating the number of hearers of the word, and hopelessly renewing the hearts of some fifteen or sixteen individuals.

The Rev. Mr. Holbrook, Dubuque, beside ministering to his own people, has labored with his brethren in other places, and witnessed at Cascade the establishment of an efficient church, the erection of a convenient meeting-house, the suppression of vice and immorality, and the conversion of sinners; and at New Digging, Wisconsin, a most notoriously immoral place, has seen a meeting-house built, a church organized, large and attentive auditors, and a number of conversions; at Mineral Point, a powerful work of grace has been enjoyed—forty of the people have been born again, and a marvellous change in the aspects of society.

Of this revival, Mr. Z. Enay, the resident missionary, writes from a full heart—"The windows of heaven were opened. The spirit of God richly accompanied the preached word," and notorious drunkards, profane swears, gamblers and Sabbath breakers—Norwegians, Germans, English, Scotch, Irish, &c., were among the first subjects of the work. "The great doctrines of the gospel, especially, the total depravity of the unregenerated man, the holy and spiritual love of God, the necessity of regeneration, the all-sufficient sacrifice of Christ, and the dependence of sinners upon sovereign grace for salvation, were kept before the minds of the people," not only in the pulpit, but in personal conversation with the impatient. All classes of the community were interested—"the men of 70 and the child of 10, the lawyer and the miner, the merchant and the mechanic, the rich and the poor, the learned and the ignorant." The converts are formed into a catechetical class, and thoroughly instructed in the doctrines of the gospel.

This reminds us of the revivals of which we used to read more than forty years ago, in the days of Strong, and Griffin, and Dwight, and so on, to the days of Nettleton, of blessed memory! When God was permitted to do his own work, by his own instrumentality, without taking account of Nadab and Abihu, or of Saul among the prophets, and Uzzah among the Levites.

Some eighteen or twenty at Lake Mills, under the ministry of Rev. Mr. Clavette, give good evidence of having been cleansed by the washing of regeneration and the renewing of the Holy Ghost. Here too, "there was no excitement of the animal feelings, but a marvellous solemnity, and the result, is the 'evidently genuine conversion to God' of a few, instead of the accession of great numbers to the visible church, soon to fall away, and bring forth no fruit to perfection."

The Rev. Mr. Wallis, of Spencer, Ill., also

has had joy in the newly indulged hopes of more than twenty individuals, and in the conviction of the most hardened and headless among his people. "There was but little animal excitement; yet a deep solemnity seemed to pervade every mind." Fear of self-deception has distinctly marked the experience of the new converts; the church professed to number, and therefore deprecates the rule of urging none to join them.

A revival as intelligent, pure and deep, as the missionary has ever witnessed, has been enjoyed at Michigan city, Ind., under the ministry of Rev. E. Colton; instead of the relapses often seen among young converts, there is evidently an increasing appropriation to the Bible standard of piety. The blessed effects of the outpouring of the Holy Spirit are seen throughout the whole community, in the increased respect paid to the institutions of religion—in the promotion of good morals, and the suppression of glaring vices.

A refreshing from on high has been felt at Delphi, under the labors of Mr. Thompson; more than twenty have been added, or are about to be added to the church. Three of them are children of catholic parents, who were all re-baptized when admitted. The church is still in a revival state.

At Albion, too, on the opposite shore of the river, where our members of the Delphi church were set off and organized into a distinct church lately, about thirty persons have indulged hope during a protracted meeting, and nineteen of them have united with the church. Among them were three or four, over fifty years of age; three or four were under bondage to Satan, and the greater number, heads of families.

Beside these cases of special reviving, several missionaries mention individual instances of conversion—decided moral improvement—the happy organization of new churches—the prevalence of the worship of God, and the erection of a spirit that indicates with blessings, will in store for the thickening population of the West. Some of them give a rapid review of their labors for a series of years, and of the success that has followed them, and furnish a contrast of the present with the past, which affords strong encouragement to labor, in the anticipation of more abundant manifestations of the riches of grace in future times. Their work is the Lord's work. It is arduous, and full of trials; but as their day is, so is their strength; the promises do not fail them. God is with them, causing the wilderness to blossom as the rose. The fruits of their toils and anxieties, already appearing in some measure, will most clearly appear in the great day for which all other days are made. And then shall the sower and the reaper, and all who "make their bread and water pure," in the progress of their labors, rejoice together, as the honored instruments of delivering the land from pollution, souls from death, and the people from darkness. A halcyon, nobler, more patriotic and purely benevolent enterprise, can no man engage in, than that of saving his country from infidelity and vice, by means of the gospel of God, sent forth in its purity, in the heart and on the tongue of the living missionary!

SABBATH ASSOCIATION.

From the report of the Sabbath Association of Harrisburg, Penn., we gather the following items:

"That the Legislature, at the commencement of the present session, passed a resolution, on many occasions fully and promptly, to close the doors of the house on the Sabbath."

"That the practice which had obtained among the members of the Sabbath Association, of visiting the sick, and of distributing tracts, was continued."

"That the ministers of the place had preached in rotation on the sanctification of the Sabbath—that the meetings were numerously attended, and the sermons were well received."

"That the members of the place had been diligent in the study of the scriptures, and in the performance of the duties of the Sabbath."

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semblance to that of those who at the last day will bear the voice of the Son of God, summoning them from the dreamless slumbers of death. It is worthy of remark, that though the graves were opened by the earthquake which occurred at Christ's death, yet the bodies were not raised till after his resurrection, so that he was in fact the first fruits of them that sleep. And how fitting it was, that he who came to conquer death in his own dominion, should thus return from the conflict with the trophies of victory, as a pledge to all his followers of a similar deliverance from the power of the grave.

Thinking the same language which is used to describe these literal resurrections, is employed to describe the resurrection of all mankind. The original words usually employed to denote the rising from the dead, are *typos* and *anastasis*, with the cognate verbs, *typos* and *anastasis*. The word *typos* is used (I believe) in the New Testament. Many bodies of the saints came out of their graves after Christ's resurrection (*typos*). Mr. B. says with truth that the word *anastasis*, or, more translated resurrection, when used in the New Testament, is *immaterial, or future existence*. Such is in some cases its signification, no critical reader of the Bible will deny, but from such an occasional use of the term we certainly cannot infer that it has no other meaning when applied to the future existence of man.

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It is interesting to look with a believer's eye, upon the present growing facilities of intercourse between the different portions of our extended country, and between different countries. The canal which breaks the neck of the continent, the works of improvement, may have in view only private and commercial interests, while in fact they are throwing up the highway of the Lord, and providing for the more rapid spread of the gospel. God's ways are wonderful and not always apparent; and men, selfish men, are often fulfilling his high purposes when they least think of it. They plan, and scheme, and toil, for purely private ends, and a sovereign God uses their free agency, for his own glory in the work of human salvation.

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magistrate, and also of ex-Lieut. Gov. Childs. Gov. Childs is at the head of a medical school that is located here. He kindly invited me to visit his institution to see his anatomical preparations. But I had not time to spare for this object. Dr. Childs, attended by several physicians and medical students, performed a surgical operation at the public house where I stopped. The subject of this operation was a daughter of President Totten of Washington College, Hartford, a girl nine years of age. In passing from one car to another she fell from the platform, and the wheel crushed her arm so badly that amputation became necessary.

On Saturday I went to Cannon & Corners, where I passed the Sabbath. The church in this place was gathered soon after the close of the revolutionary war. It has had several seasons of special revival since its organization. Tradition says that before there were any white men here, David Brainerd, an Indian, came to this place, and was converted. He was a Kananah, (now East Nassau), among whom he labored as a missionary. Brainerd was then residing at Stockbridge, in the family of President Edwards.

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Pharisees and Sadducees, who were not believers in the resurrection of the dead, were taken to the temple and shown the scriptures, and at once they began to feel the force of the evidence. When it was found that they were not only unable to answer the questions put to them, but were raised to confusion by the miracles to which they were witnesses, the Pharisees began to believe in the truth of the message which Jesus was preaching. They even worked with him in secret, though they were afraid of the Jews, and of the Jews' rulers, the Pharisees and Sadducees. The Pharisees' supposition that Jesus was an abominable blasphemer, that he was a man who was not to be taken seriously, was shattered by the evidence which he presented to them. When will you be able to say that you are not a Pharisee?

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